



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 06 June 2023
<https://cajipc.centralasianstudies.org>

Morphological Means of Politeness in the Karakalpak Language

Matjanova Ayjamal Jarilkapovna

*Doctoral student of the basic doctoral program of the Karakalpak Branch of the Karakalpak Research
Institute of Humanitarian Sciences of the Academy of Sciences of the Republic of Uzbekistan, Nukus*

Received 4th Apr 2023, Accepted 5th May 2023, Online 13th June 2023

ANNOTATION

This article describes the representation of the category of politeness in the Karakalpak language. The emphasis is on morphological means expressing the meanings of politeness. The meaning of word-changing and formative additions is proved by examples taken from the works of Karakalpak literature. Theoretical views were supplemented by the opinions of scientists in the field of Turkic-language education. Compound plurals and categories of attractiveness, evaluative forms of subjectivity, and the plural form of the verb are widely used to express politeness.

KEYWORDS: category of politeness, plural form, tense, subjective evaluation forms of nouns, personal number affix of verbs.

1. Introduction

We know that morphology is the most important part of the grammatical structure of a language, where words and word forms, the division of words into syllables, and morphological categories of syllables are assimilated (Házirgi qaraqalpaq ádebiy ..., 1994).

As in any other language, in the Karakalpak language, morphological means give additional form and meaning to words, expanding the scope of their use. Morphological means of expressing politeness differ from functional ones depending on the place of use.

The results of the study show that in the Karakalpak language, formative and inflectional compounds are more widely used to express the meaning of politeness than word-formative compounds.

2. Materials and Methods

In the Karakalpak language, morphological means expressing politeness include -lar, -ler, -ıńız, -ińiz, -ńız, -ńiz, -im, -im, -m, -sı, -y, -jan. In the Uzbek language, "if we proceed from the system of grammatical construction of the modern language, if we proceed from the latest scientific findings, then we can see the discovery that some meanings that are given as affixes of single -lar are independent in terms of both content and task. One of these values is the value of respect" (O'zbek tili ... 1975, p. 187) and in the Kirgiz language "-lar is also used in a polite sense" (Kirgiz adabiy ... 1980, p. 106).

A. M. Shcherbak says that “the plural form -lar, -ler is one of the most important forms for the Turkic languages, it is used to express respect for the listener and others” (Scherbak, 1981, p. 40) therefore this compound is widely used to express the meaning of politeness and respect.

For example: *Dañqlı orıs eliniñ patshası Ivan Vasil'evich janoblarına! [K.Mámбетov «Posqan el». – N: «Qaraqalpaqstan», 1988. 139 b.]. Gúrsi-gúrsi! – dep apalaqladı. Berdambet aǵamlar keldi. Qasında baltırı balta saptay tar balaq shalbar kiygen orıstay birewi bar! Dizesin búkse sótilip kete me, gúrsi sorap atır [Sh.Seytov «Jaman shıǵanaqtaǵı Aktuba». – N: «Qaraqalpaqstan», 1992. 150 b.]. Shıraqlarım, búginshe meniñ menen biziñ úyde bol, mınaw kópten beri ot janbaǵan ójire, tońıp qalarsız, keleşoyıñ, ıssı-pıssı jutıp alıñ, – dep balanı jeteklep úyine alıp ketti [G.Esemuratova shıǵarmaları. Vtom. – «Ilım», 2018. 171 b.].*

«Тууган-туушкандык маанидеги зат атоочтор. Эгерде –лар мүчөсү таандык мүчөдөн кийин келсе, сыйлагандыкты, кадырлагандыкты, же ал зат атоочтун өзү менен бирге болгон башка адамдарды, алардын коллективин да билдирет: Жылкычы акемдер келди. Эгерде – лар мүчөсү таандык мүчөдөн мурун келсе, анда жалганган заттын көптүгү билдирилет. Акелерим келди» (Kirgiz adabiy ... 1980, p. 106).

Scientist A. Bekbergenov: “attractive affixes are usually attached to nouns after the plural affix, but they can be attached both before and after the plural affix to different kinship terms. At the same time, there are semantic and stylistic differences between these forms. For example: 1) my aunts (they are all the speaker's sisters) 2) aunts (the speaker's sister and people next to her) The following form has an additional polite meaning” (Bekbergenov, 1990, p. 48). As in the Kirgiz and Uzbek languages, in the Karakalpak language, the suffix -lar, -ler is often added to kinship terms, meaning respect and politeness and meaning politeness. Uncles, aunts, cousins, sons-in-law, daughters-in-law. If the meaning of politeness is expressed after prepositions in I-II persons, it is explained before the preposition in the III person. For example, *Áziyz biyler, qaraqalpaq eliniñ aǵaları, – dep gáp basladı Murat shayıq [T.Qayıpbergenov. Qaraqalpaq dástanı. 1-bólim «Maman biy ápsanası». – N: «Qaraqalpaqstan», 1973. 23 b.].*

Scientist D. Nasirov: “In the Karakalpak language, the plural indicators - ız, - -lar, -ler are often added together in the second form of the plural of the verb. Bunı qalay kóresizler? – dedi urılardıñ başlıǵı (qq.x.e.) (politely addressing many people)” (Nasirov, 1961, p. 41). Therefore, the combination .-lar and -ler means politeness when added to verbs. For example, *Xalayıq, tuńlañızlar: Xanımız keñ peyil adam edi. Bul bılamıqqa men gúnalıman. Xanımızdan keshirim sorayman [T.Qayıpbergenov. Qaraqalpaq dástanı. 1-bólim «Maman biy ápsanası». – N: «Qaraqalpaqstan», 1973. 61 b.].*

The suffix -lar, -ler in the second plural form, together with –ıñ, –iñ means politeness and respect. For example, – *Qáne endi jaylasıp otırıñlar, – dedi biylerdiñ óz húrmetin jayına qoyǵanına kewli tolǵan Aydos [K.Karimov «Aǵa biy». – N: «Bilim», 2017. 232 b.]. Meyli, oylasıñlar, nátiyjesin aytarsızlar [T.Qayıpbergenov. Qaraqalpaq dástanı. 3-bólim «Baxıtsızlar». – N: «Qaraqalpaqstan», 1989. 141 b.].*

In the Karakalpak language, the suffixes –ınız, –iñiz, –ñiz, –ñiz serve as the second person plural form of the accusative case, as well as the second person plural form of the verb. This combination also means politeness.

II person plural form is used instead of the singular to express politeness” (Házirgi qaraqalpaq ádebiy 1994, p.126). This opinion was expressed in his works by the scientist A. Bekbergenov [1: p. 47]. When the plural form is used instead of the singular, it means respect and courtesy. For example, *Qaraǵım, siñlim, aǵańız kelisim berdi. Arzańdı jazıp kele ǵoy, – dedim [G.Esemuratova, 101 b.].*

– *Tanısıp qoyıñız, jası úlken bul keliniñiz boladı [K.Mámбетov «Hújdan». – N: «Qaraqalpaqstan», 1991. 233 b].*

“The category of respect in the language forms a complex chain system of affixal morphological units, and the expression of respect moves from the “person” to related “bodies” (Imomova 2017, p. 27). This phenomenon is also found in the Karakalpak language. For example, *Sizdi Murat Muxammedovich saat on jetide qabıl etedi. Propusk byurosınan ruxsat qağazınızdı alıñız da joqarıǵa kóteriliñiz, – dep aytqan [K.Mámбетov, 92 b.]. Miyrim-shápáátli júzleriñiz túsip, ótkir kózleriñizdiñ biri menen bizdey ǵarip puxarañızdı kórip qalǵanıñız ushın ómirimiz benen minnetdarmız, ullı xanıımız, – dep qayta ornına otırdı [T.Qayıpbergenov, 69 b.].*

Verbs are added to –ıñız, –iñiz, –ńız, –ñiz in a polite manner when the plural form of the person and number is used in the singular.

For example, *Axun ata, biylerdiñ atınan orıs patshasına ant qağaz tayarlap beriñiz, – dedi [T.Qayıpbergenov, 125 b.].*

In the textbook of the modern Karakalpak language, the facial forms of the verb are shown below:

I. person singular –man, –men, –m, –yın, –yin (I go, I got, I read)

Plural –mız, –miz, –q, –k, –yıq, –yik (we go, we got, let's read)

II. person singular –sañ, –señ, –ń (you will wrote, you got it)

Plural –sız, –siz, –ız, –iz, –iñ, –ń, –iñ, –ńlar, –ńler (you write, you got, you read, you go)

III. person singular and plural are the same –dı, –di, –tı, –sın, –sin, –ajaq, –ejek, –maqshı, –mekshi, –sa, –se, –gey, –ǵay (came, learn, will come, come) (Házirgi qaraqalpaq ... 1981, p. 157).

If a person is going to be singled out, it is necessary to put a pronoun in front of him.

In the singular, the speech action is “I received”, in the plural “We received”. In the singular, the listener received, in the plural, you received, except for the speaker and the listener, the singular and the plural are the same: they received.

Suffix –sız indicates the act of joint listening, usually in the sense of politeness. For example:

➤ *Eliñe barsaq suwsın ishermiz be? Qız jáne azǵana gidirip:*

➤ *Qazaqta suwsın bermeytugin úy bolmaydı, ishersiz [T.Qayıpbergenov, 71 b.]. Joliñız tússe, bir inishek bar edi dep eske alarsız, Kuz'ma aǵa, – dedi ol áste ǵana [T.Qayıpbergenov, 56 b.].*

“The plural form of the first person is often used instead of the singular in a scientific style and expresses politeness and courtesy” (Bekbergenov 1990, p. 65). For example, *Bul kemshilikler jumıstıñ qunlılıǵın tómenletpeydi dep oylaymız.*

Also, the first plural form of the adjective indicates politeness and respect when dealing with people of higher status. For example, – *Xanıımız, azat etiñiz. – Qırshın janlar qıynalmasın! – Shayqımız, erke shákirtiñizdi sorap alıñız [T.Qayıpbergenov, 61 b.]. Húrmetli prezidentimiz, xalıq sizden razı [Xalıq awzınan]. Qádirlı mehmanımız, bizde onday dástúr joq, – dedi Áliy [T.Qayıpbergenov, 53 b.].*

Thus, in the Karakalpak language, the suffix –ıñız, –iñiz, –ńız, –ñiz, despite the plural form, means respect and politeness because of its use in the singular.

The suffix –ım, –im, –m is also widely used to express respect and politeness.

This suffix signifies politeness and closeness, especially when combined with kinship terms.

When the speaker refers to younger and older acquaintances and strangers, he adds the suffix I person of relative pronouns such as my grandfather, my sister, my brother, my son, my daughter, my son, my sister, my child, my brother, and my uncle.

For example, – *Juwañın maqul, balam,-dedi xan birden. –Bärekeella, Orazan ulı,-dep maqulladı otırğanlar* [T.Qayıpbergenov, 36-b.]. *Tawıq degen nağız nawqastın tamağı goy, inim* [K.Mámбетov, 233-b.]. *Qarındasım, keshletip qayaqqa shıqtıñız?-degen sorawdan albıraqlap qaldı* [A.Turekeeva, 122-b.]. *Aynanayın, aqıllı aqlıgım, usı keleshekte úlken adam boladı* [K.Mámбетov «Posqan el» N: «Qaraqalpaqstan», 1988. 278-b.].

Also in this combination, it is added to proper names and expresses feelings of smile, reward, pride, intimacy, affection.

For example. *Qızı dún'ya jıyǵısh boladı, bul meniń aqkewil Jámiyimniń nesiybesi* [T.Qayıpbergenov, 77-b.]. – *Balalarıñız joq pa?-dedi állen waqıtta Elmurat. – Bar goy Ayboǵıshım arıslanı, Kúnboǵıshım qarım edi* [K.Mámбетov, 344-b.].

if after the affix -jan the first person affix is added, the meaning of caress and admiration is felt stronger than before (Bekbergenova 2021, p.59).

For example, *Esikke kelin túsip, Omarjanımnıń kúyeden qutılǵanın kórip ketsem, ármanım joq* [T.Qayıpbergenov, 77-b.].

To the words friend, comrade is added in the meaning of politeness. For example, *Geshtek pulı bere almaǵanım kewliñizge kelmesin. Bir eshki alıp keldim, dostım* [K.Mámбетov, 1988. 307-b.].

Some words of the substantive adjective are added with a meaningful appearance and mean politeness and a smile. For example, *Oyshılı, awılǵa qara* [T.Qayıpbergenov, 65-b.]. *Meyli, aqıllım, jabıqtın, kewil kótereyik* [T.Qayıpbergenov, 67-b.]. *Bawırım, erketayım, qulınım. Ata-anamñın kózi – ózi* [A.Turekeeva, 71-b.].

When it is added to the words taboo used between husbands and wives also means politeness. For example, *Taptım, shabazım, taptım. Anıq Qayırdıñ izi!* [K.Kárimov «Aǵa biy». – N.: «Bilim», 2017. 14-b.]. *Tórem,-dedi Qumar bópesin besikke jatqarıwǵa qolaylasıp turıp* [T.Qayıpbergenov, 132-b.].

It also means politeness, adding to words such as Eagle, tarlan, darman, brave, dear, angel. For example, *Ho, jigit bolıp kiyatırsız, dármanlarım* [T.Qayıpbergenov, 245-b.]. *El azatlıǵı ushın alǵa atlanıñ, tarlanlarım!* [K.Mámбетov, 541-b.]. – *Solay, áziyzlerim, kózimizdiń tirisinde qorlanbayık,-dedi* [T.Qayıpbergenov, 80-b.]. *Meniń, búrkıterim! Jungarǵa jemtik bolǵan bul xalıqqa jolbarıs bolıp atılıñlar!* [K.Mámбетov, 542-b.]. *Nendey jańalıqlar bar, perishtelerim?* [T.Qayıpbergenov, 83-b.].

The 3rd person singular is used in the family to express respect between parents (Házirgi qaraqalpaq ádebiy ... 1994, p.126). Thus, in a family between a husband and wife, words in the meaning of taboo in the form of the 3rd person singular serve to express respect (Bekbergenov 2021, p. 48).

For example: *Ubayda: «Sóyte ǵoysa, papası,-dep rası menen quwanıp atır* [Sh.Seytov Jaman shıǵanaqtaǵı *Aq tuba. – N.: Qaraqalpaqstan, 1992. 182-b.]. Aǵası, bir tıyetawıq alıp baǵayıq, 9-may kiyatır* [A.Turekeeva, 72-b.]. *Apası, maǵan televizordıń háptelik programmasın ákel dep buyırdı* [O.Abdıraxmanov].

The suffix –y joins the victorious riders in human form, which means politeness and kindness parents (Házirgi qaraqalpaq ádebiy ... 1994, p. 36). For example, *Bizler aǵaydıń bul ádetin qızıq kórip, sóyletkimiz keledi de, ananı-mınanı soray beremiz* [G.Esemuratova, 59-b.]. *Kishemniń bul maqtawların esitip bul apaydı bir kóriwdi árman etip júrdim* [G.Esemuratova, 60-b.]. *Bunıń Nurlepes atay ekenin kórgen Biybiraba ózin basıp. – Qutırǵan iyt quwdı ma, ata-a?-dep-aq úlgerdi* [Sh.Seytov, 476-b.]. *Ulqan sheshemdi kórip hám Zemfira jeńgeydiń qolınan alıp, áńgimelesip hal-jaqdaydı tez-tez bilip júrmen goy* [G.Esemuratova, 28-b.].

The suffix -jan, like the suffix -y, added to a noun in the meaning of a person, means respect (Házirgi qaraqalpaq ádebiy ... 1994, p. 36). Мысалы, *Meyli, anajan, basqa ilajım qalmaq [K.Mámбетov, 16-b.]. Anamızdan ayrılıp qaldıq, jorajan* [K.Kárimov, 152-b.]. *Saǵan buyırǵan eken, sheshejan, jep ala goy pákize, bir qaynatıp ákeldim* [Sh.Seytov, 212-b.]. Also, this suffix is used in the meaning of affection and respect parents (Házirgi qaraqalpaq ádebiy ... 1994, p. 36). For example, *Bolmas isler boldı Qulshıjan,-dedi toy iyesi Eralı salmaq penen* [K.Kárimov 71-b.]. – *Aydosjan, hám súyinshi sorap, hám toyǵa másláhát qılıwǵa keldik,-dedi kútá álpayım* [T.Qayıpbergenov, 115-b.].

3. Conclusion

In conclusion, there are many morphological means in the Karakalpak language expressing politeness, respect, closeness, admiration, and each of them is widely used in folk oral forms, literary works, colloquial speech.

REFERENCES

1. Bekbergenov A. 1990. Qaraqalpaq tiliniń stilistikası. – Nókis: Qaraqalpaqstan.
2. Bekbergenova G. 2021. Házirgi qaraqalpaq tilindegi atlıqtıń subektiv baha formaları: Filol. ilim. filos. d-rı (PhD) dis.... Nókis.
3. Imomova X. 2017. Turk tilida hurmat kategoriyasi: Filol. fan. fals. d-ri (PhD) dis. ... Toshkent.
4. Kırız adabiy tilinin grammatikası. Frunze, 1980.
5. Nasırov D. 1961. Qaraqalpaq tilinde kópik kategoriyası. Nókis: Qaraqalpaq mámleket baspası.
6. O'zbek tili grammatikasi. 1975. 2 jildlik. 1-jild. Morfologiya. Toshkent: Fan.
7. Házirgi qaraqalpaq ádebiy tiliniń grammatikası. Sóz jasalıw hám Morfologiya. Nókis: Bilim, 1994.
8. Házirgi qaraqalpaq tili. Morfologiya. Nókis: Qaraqalpaqstan, 1981.
9. Sherbak A.M. 1981. Ocherki po sravnitel'noy morfologii tyurkskix yazıkov (glagol). L.: Nauka.